

RABINDRANATH TAGORE KNOWN AS ‘GURUDEV’ IS WORLD POET

NISHI CHAUHAN

Department of Applied Sciences & Humanities

MIT, Moradabad

Email: - priyank.nishi@gmail.com

ABSTRACT

‘Rabindranath Tagore’ (1861-1941), popularly known as ‘GURUDEV’ is world poet whose poems have ruled the hearts of many. Although he was a Bengali poet but his translations of poems are embroidery in words. He is true world poet in every sense. Tagore works reflect both, pride he felt in his Bengali culture and his belief in deity whose transcends the limit of the time, place & creed. His works have a wide array of emotions from anger at its extreme to love at its softest. And the crown of literary works is indeed the famed ‘Gitanjali’ in which he regards his deity as an ever-present companion. Tagore’s philosophy is evident from his works. He is a humanitarian to the core. In all his poems he has in one way or the other made the common man his priority. He describes their melancholy their anger, their happiness and all the dimensions of the emotions of a common man. He highlights the plight of the poor, the lost, the broken and the lowest and channels his emotions into the emotions of the individual.

Keywords: Spiritual, Mysticism, Motivated, Veins, Blossom, Adoration, Divinity, Incarnation, Dwells, Illusion, Salvation

Citation of this article

Chauhan, N. (2017). Rabindranath Tagore Known As ‘Gurudev’ Is World Poet. *International Journal of Higher Education and Research*, 7(1), 152-160. www.ijher.com

Tagore's God is the one who dwells among the poorest, the lowliest and the lost .For him 'work is worship'. His God lives among the common men. One of the line from the 'Gitanjali' says
"he is there where the tiller is tilling the hard ground and where the path maker is breaking the stones.

He is with them in sun and in shower, and his garment is covered with the dust.

Put off thy holy mantle and even like him come down on the dusty soil!"

(Collected poems 7).

God he talks about has been humanized to the highest level .He says that to seek the true God we need to look among the deluge of common people.

"Come out of thy meditations and leave aside thy flowers and incense!

What harm is there if thy clothes become tattered and stained?

Meet him and stand by him in toil and in sweat of thy brow."

(Collected poem 7).

Mysticism is also one of the dominant traits of Tagore's work. Many of this works deals with a quest, not for treasure, but for intuition and insight which make the spiritual world visible. The visual of the purest form of the spiritual domain usher one towards the divine that all things ultimately lead to the one spiritual spirit, the supreme one .He talks about the visuals of the divine that frees the souls and channels it towards the supreme divine. This spiritualism frees the soul and uncovers the true dimensional nature of the ultimate self.

His mysticism has a subtle mixture of realism and humanism. He talks fulfillment of life in this world rather than the life after leaving this world. He states through his works that nature, soul and God are the same thing. According to him humanity is the base for developing one's soul and connecting with nature and the divine. His bhakti poems show that his feelings are heavily influenced by the ancient Indian scriptures of Upanishads. He is also motivated by Indian devotional poetry and Bengali vaishnava singers. This influence can be seen in his works in his description of the omnipresent divine spirit. He says that God exist everywhere in natural objects

things or any other place. He is neither animate nor inanimate. Tagore feels the flow of the divine within self and mesmerized is he that chants thus:

*“the same stream of life that runs through
my veins night and day runs through
the world and chances in rhythmic measures.*

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

*I feel my limbs are made glorious by the touch of this world of life.
And my pride is from the life-throb of ages dancing in my blood this moment.”*
(Collected poems 33)

He becomes one with the divine spirit. This is experienced only by the man who is not bounded by the ego and the duality of this real world. He describes the feeling of this divine occurrence as:

*“I feel that all the stars shine in me. The world breaks into my life like a flood.
The flowers blossom in my body.
All the youthfulness of land and water smokes like an incense in my heart;
and the breath of all the things placed on my thoughts as on a flute.”*
(Collected poems 217)

Tagore also goes down along the path of Bhakti and so imbibes the divinity of songs. His inspiration for songs reaches him through the pervading divinity. He sings hoping to be face to face with the divine. He desires for all the disharmony and discord to dissolve so that oneness with the divinity is achieved:

*“All that is harsh and dissonant in my life melts
into one sweet harmony –and my adoration soars
wings like a glad bird on its flight across the sea”*
(Collected poems 3)

He is so indulged in singing that he completely forgets about self and indulges in the divine.

*“I know thou takest pleasure in my singing.
I know that only as a singer I came before thy presence.
I touch by the edge of the far-spreading wing of my song thy feet which
I could never aspire to reach.
Drunk with the joy of singing
I forget myself and call thee friend who art my lord.”*
(Collected poem 3)

He describes another way of reaching out to the divinity which is the way of chanting. This way of chanting gives inner peace and strength.

The following excerpt shows the emphasis Tagore puts on chanting.

*“I will utter your name, sitting alone among the shadows of my silent thoughts.
I will utter without words, I will utter it without purpose.
For I am like a child that calls its mother an hundred times, glad that it can say “Mother”.”*
(Collected poems 216-217)

Tagore also believes in incarnation. He believes that man comes in the world to play a particular role and is removed as soon as he completes his role. He reveals this in the following excerpt:

*“Thou hast made me endless, such is thy pleasure this frail vessel
I thou emptiest again and again, and fillest it ever with fresh life.”*
(Collected poem 3)

He also dwells upon the fact that God lies within the heart of man but as ignorant as man is, he completely neglects it. Man goes in search of God far and wide from scriptures to holy places only to realize that one he is looking for lies within the self. Tagore states the realization as:

*“The traveller has to knock at every alien door to come his own,
and one has to wander through all the outer worlds
to reach the inner most shrine at the end.*

My eyes strayed far and wide before I shut them and said 'Here art thou!'

The question and the cry 'Oh, where?' melts into tears of thousand streams and deluge the world with the flood of assurance 'I am!'" (Collected poems 9)

When men realizes this divide truth he achieves self –realization ultimately leading to God-realization. Tagore has faith in God and hence surrenders himself to Him. He would rather put himself in the hands of God who bears the weight of the entire universal structure. He exhibits his feelings in the following stanza:

*“o Fool, try to carry thyself upon thy own shoulders! O beggar,
to come back at thy own door!
Leave all burdens on his hands who can bear all,
and never look behind in regret
Thy desire at once puts out the light from the lamp it touches with its breath.
It is unholy-take not thy gifts through its unclean hands.
Accept only what is offered by sacred love”
(Collected poems 6)*

The poet goes after false hoped deviating from the real path and thus achieves nothing and thus toils fruitlessly.

*“From my heart comes out and dances the image of my own desire
The gleaming vision flits own
I try to clasp it firmly, it includes me and leads me astray
I seek what I cannot get, I get what I do not see”
(Collected poems 102)*

The ignorance is removed the movement the light of illumination enlightens the heart. The heart must shine and right even in difficulties and dangers and must not quit. The poet connects with the divine and rekindles his heart through divinity.

*“Light, oh where is the light!
Kindle it with the burning fire of desire it thunders
and the wind rushes screaming through the void.*

*The night is black as a black stone.
Let not the hours pass by in the dark.
Kindle the lamp with thy life”
(Collected poems 13)*

The poet knows the salvation in is through God but is divulged in the illusion of this worldly attachment.

*“The shroud that covers me is a shroud of dust and death,
I hate it, yet hug it in love.
My debts are large my failure grate my shame secret and heavy,
yet when I come to ask for my good,
I quake in fear lest my prayer granted”
(Collected poems 13)*

The poet does not completely divulged from materialistic world as he considers them necessary to lead life. He considers life incomplete without them. He believes if God has provided these things then these must be for a higher purpose.

*“My world will light its hundred different with thy flame and plays them before the alter of thy
temple.
No I will never shut the door of my senses.
The delights of sight and hearing and touch will bear thy light
Yes, all my illusions will burn into illumination of joy,
and all my desires ripen into fruit of love”
Collected poems 35)*

The poet also describes Death as a way that leads to the unification with the supreme one .He consider darkness as the way which illuminates the spirit and ushers it towards the divine. It is light through darkness. The darkness is an eternal way to achieve which most of the time cannot be achieved through other illuminated ways.

Tagore also talks about peace and love. He is consider love to be the most spiritual expression. He also considers love as a source of courage to unravel and reach out to the divinity and also bring out confidence in life.

Tagore consider the entire world as a single entity. He is a mystic and hope for the ultimate enrichment of all. He is a champion of spiritualism. He generates faith within and thrives for the poor, lost men. He embodies the characteristics of a common man .He express his feelings in the form of hints and notations in a mystical form.

He is genuine and brilliant poet of the world who has summed up the entire world in spiritualism. He spreads the concept of love and peace throughout the world and struggles to unite them through his insights. He strives to remove the sufferings of the modern world : tortures, anxiety, war, tensions which have almost destroy the divinity which once was vary prominent within the humans. He is the forerunner of the spiritual attempt to relief this worlds form woes and mould it into a better place. He is the poet of the common man and champion of the poor and lost.

The Gardener. – London : Macmillan, 1913

Sâdhanâ : The Realisation of Life. – London : Macmillan, 1913

The Crescent Moon : Child-Poems. – London : Macmillan, 1913

Chitra : a Play in One Act. – London : Macmillan, 1914

The King of the Dark Chamber. – London : Macmillan, 1914

The Post Office : a Play / translated by Devabrata Mukerjea. – London : Macmillan, 1914

Fruit-Gathering. – London : Macmillan, 1916

The Hungry Stones and Other Stories / Translated from the original Bengali by various writers. – London : Macmillan, 1916

Stray Birds. – New York & Toronto : Macmillan, 1916

My Reminiscences / translated by Surendranath Tagore. – New York : Macmillan, 1917

Sacrifice and Other Plays. – London : Macmillan, 1917

The Cycle of Spring / translated by Andrews and Nishikanta Sen. – London : Macmillan, 1917

Nationalism. – London : Macmillan, 1917

Personality : Lectures Delivered in America. – London : Macmillan, 1917

Lover's Gift and Crossing. – London : Macmillan, 1918

Mashi and Other Stories / Translated from the original Bengali by various writers. – London : Macmillan, 1918

The Parrot's Training. – Calcutta : Simla, Thacker, Spink, 1918

The Home and the World / translated by Surendranath Tagore, translation revised by Rabindranath Tagore. – London : Macmillan, 1919

The Fugitive. – London : Macmillan, 1921

The Wreck. – London : Macmillan, 1921

Creative Unity. – London : Macmillan, 1922

The Curse at Farewell / translated by Edward Thompson. – London : Harrap, 1924

Gora. – London : Macmillan, 1924

Works Cited:

Talks in China : Lectures Delivered in April and May, 1924. – Calcutta : Visva-Bharati Book-Shop, 1925

Red Oleanders : A Drama in One Act. – London : Macmillan, 1925

Broken Ties and Other Stories. – London : Macmillan, 1925

Fireflies. – New York : Macmillan, 1928

The Religion of Man : Being the Hibbert Lectures for 1930. – London : Allen & Unwin, 1931

The Child. – London : Allen & Unwin, 1931

The Golden Boat / translated by Bhabani Bhattacharya. – London : Allen & Unwin, 1932

Mahatmaji & the Depressed Humanity. – Calcutta : Visva-Bharti Bookshop, 1932

About the Contributor:

Nishi Chauhan teaches Linguistics in Moradabad Institute of Technology, Moradabad. She completed her Ph. D. on Matthew Arnold: A Critic. Her research papers have been published in various national and international journals. Her area of interest is Linguistics and Indian Writing in English. She can be contacted through email priyank.nishi@gmail.com